

## PARSHA INSIGHTS

### *Rejoice and be happy with the celebration of the Torah... (Piyut, Simchas Torah Night)*

The seven days prior to Sukos were designated by Shlomo HaMelech as a festival to honor the completion of the *Bais Hamikdosh*. Why didn't he designate the seven days of Sukos themselves to honor the completion of the *Bais Hamikdosh*? This would be a conflict of rejoicing over two different issues which is not permitted. (Moed Katan 9a)

If celebrating the completion of the *Bais Hamikdosh* and the Yom Tov of Sukos are considered two separate joyous issues, how can we celebrate Shmini Atzeres at the same time we rejoice over the completion of the Torah?

The reason we celebrate on Yom Tov can be understood in two ways. We celebrate 1) Hashem's choice of Bnai Yisroel as His people. 2) The commemoration of what that Yom Tov is celebrating (such as our exodus from Mitzrayim or our receiving the Torah).

Rav Moshe Shternbuch shlita (Moadim Uzmanim 2, 132) maintains that the celebration of every Yom Tov is for the outstanding event which occurred at that time, such as the exodus from Egypt or our receiving of the Torah.

The celebration of the completion of the *Bais Hamikdosh* and the celebration of Sukos, which commemorates our travels after leaving Egypt are indeed two distinct issues. Mixing these two celebrations would definitely constitute a conflict of our emotions.

However, from Rashi (Emor 23,35), we can glean that rejoicing on Shmini Atzeres is not a conflict with the completion of learning the Torah. Rashi explains that Shmini Atzeres is similar to a king who invited his children for a feast. When it came time to depart, the father requested, "Please remain with me one more day." Shmini Atzeres is a celebration of one's special connection with Hashem, which in essence is the feeling one experiences when completing the study of the Torah. They are enhancing each other, rather than conflicting with each other.

*"It is difficult for me to part with you, please do one favor for me, remain with me for one more day." (Rashi Emor 23, 35)*

*This is comparable to a king who makes a feast for his servants. On the day after the feast, he makes a small celebration for his most loved ones. (Sukah 55b)*

After celebrating an additional day with those closest to Him, the bond between Bnai Yisroel and Hashem is strengthened. If so, shouldn't our parting from Him be even more difficult? Furthermore, in the parable, why did the king make a great feast for all his servants and only make a small meal for his closest ones?

Rav Chaim Friedlander zt'l explains that there are two vehicles that can be implemented in order to achieve happiness. 1) Good food and drink. 2) A comfortable and warm atmosphere.

On Yom Tov, Jews are obligated to reach happiness through eating good food and drinking fine wine. Therefore, a feast is the order of the day. However, on Shmini Atzeres, when our obligation is to derive happiness from the feelings that we are Hashem's children, food plays a minor role and only a token meal is served.

During the first days of Yom Tov, when Jews are primarily involved with the mitzva of eating food and drinking wine, a close feeling with Hashem is not achieved. The feeling of a shallow relationship when a deeper one could have been achieved leaves us with an empty feeling upon separating from Him. However, celebrating Shmini Atzeres in the embrace of Hashem, sans sumptuous food and ambiance, seals our relationship with Him and leaves us with a fulfilled feeling. This type of parting from Him is a lot more gratifying.

## TABLE TALK

### PARSHA DILEMMA

Before Hashem gave the Torah to the Jews, He first approached the nations of the world and asked if they were interested in it. They asked, "What is written in it?" To the children of Esau,

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Hashem answered, "It is written 'Do not murder.' To the children of Yishmael, He quoted, "It is written 'Do not steal'... However, when Hashem approached Bnai Yisroel, they did not ask, "What is written in it?" They immediately declared, "We will do, and we will hear." Hashem then said, "I am Hashem, your G-d." (Sifrei Ki Sisa)

The verse Hashem said after Bnai Yisroel's declaration of "We will do, and we will hear" was a positive command. From here it seems, says the Gaon, that a positive command would have been the starting point in Hashem's dialogue with the Jews. Therefore, the Gaon asks, why does the beginning point of Hashem's conversation with the non-Jews considered a negative command and with the Jews a positive command?

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### WHO AM I?

1. I am a 'new foot'
2. I am a sign
3. Where is my '*chag*'?
4. My name describes my purpose

**Last week's clues:** I commemorate the return of protection, Do the opposite of what the world does, I am at the full mark, Move please.

**Answer:** Sukah

### WHO AM I?

1. Today there are seven rings
2. Today everyone goes to the Torah
3. Today there is a *chuppah*
4. Today we are b'simcha

**Last week's clues:** Double decker is no good, You must make me, I am similar to a planetarium, Two and a fist, three, or four.

**Answer:** Sukah

### TORAH RIDDLE

How is it possible to be obligated to recite '*morid hageshem*' during Shacharis of Shmini Atzeres?

**Last week's riddle and answer:** What is one permitted to do

with his esrog on Shabbos and not permitted to do on Yom Tov?

**Answer:** On Shabbos, when an esrog is not used for a mitzva, it can be used as a doorstop. However, on Yom Tov, when it is used for a mitzva, it cannot be used for a doorstop.

## A GLIMPSE OF GREATNESS

A man arrived in Vilna on Chol Hamoed Sukos to visit Rav Chaim Ozer Grodzenski zt'l. After speaking with Rav Chaim Ozer, he was invited to eat supper with him. The weather had turned very cold and due to his frail health, Rav Chaim Ozer exempted himself from sitting in the Sukah.

The visitor felt that the inclement weather did not exempt him from eating in the Sukah and went to the Sukah to eat his meal. After the guest began eating, Rav Chaim Ozer followed him into the Sukah. The man remarked, "I thought that due to the Rov's condition he was exempt from eating in the Sukah."

Rav Chaim Ozer responded, "It is true that I am uncomfortable and exempt from the mitzva of eating in the Sukah. However, the exemption of being uncomfortable does not apply to the mitzva of hosting guests."

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